

SHORT Catechisme.

Containing the Principles
of RELIGION.

*Very profitable for all sorts of
PEOPLE.*

John Ball

The eighteenth Impression.



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Sarah A Wattle her Book
Short Catechisme.

Q. **W**hat ought to be the Chief
and continuall care of eve-
ry man in this life?
A. To glorifie a God,
and save his & soule. 1. Cor. 10. 31. Act.
16. 30. 31. Matth. 16. 26.

Q. *Whence must wee take direction
to attaine hereunto?*

A. Out of the word of God alone.
John 30. 31.

Q. *What call you the word of God?*

A. The holy Scripture immediately
d'inspired, which is contained in the
Bookes of the Old and New Testament.
2. Tim. 3. 16.

Q. *What are the Bookes of the Old
Testament?*

A. Moses, and the Prophets, Luke
24. 27.

Q. *Which are the Bookes of the new
Testament?*

A 3

A. Mat.

A. Matthew, Marke, Luke, and the rest, as they follow in our Bibles.

Q. How may it be proved that those Books are the word of God immediately inspired by the Holy Ghost to the Prophets and Apostles?

A. By the testimonie of the Church, constancie of the Saints, miracles wrought to confirme the truth, and the Antiquitie thereof. *f* 2. Pet. 1.9. *g* Rev. 6.9. *h* 1. King. 17.24. Iohn 3.2. *i* Ier. 6.16. Heb. 13.8.

Q. How else?

A. By the stile, ¹ efficacie, sweete consent, admirable doctrine, excellent end, and the witness of the Scripture it selfe. *k* Gen. 17.1. *l* Pla. 50.1. *m* Esa. 44.24. *n* Gen. 1.17. *o* Exod. 20.1.2. *p* Ioch. 1.1.2. *q* 1. Cor. 11.23. *r* Ioh. 3.36. *s* 1. Cor. 1.23.24. *t* Pla. 19.8. *u* Rom. 15.4. *v* Act. 5.38.39. *w* Rom. 7.7. *x* Zach. 12.2. *y* Zeph. 2.11. *z* Act. 9.5.20.21. *aa* Phil. 1.12.13. *ab* Rom. 15.19. *ac* 2. Cor. 4.8.9. *ad* Gen. 3.15. *ae* and 49.10. *af* Esa. 9.6. *ag* Dan. 2.24. *ah* Matth. 1.18. *ai* Act. 10.43. *aj* Pla. 119.129.138.172. *ak* Deut. 45.6. *al* Ioh. 40.31. *am* 2. Tim. 3.6. *an* 2. Pet. 1.19.

Q. These reasons may convince any, be he never so obstinate; but are they sufficient to

per-

perswade the hearts thereof?

A. No: the testimonie of the Spirit is
a necessary; and onely ^rall-sufficient for
this purpose. *q* 1. Cor. 2. 14. *r* 1. Iohn. 2. 20.
27.

*Q. What are the properties of the Scrip-
ture?*

A. It is of Divine ^rauthoritie, the rule
of Faith and Manners, ^rnecessary,
^rpure, ^rperfect, and ^rplaine. *f* 2. Tim. 3
16. *r* Eccles. 12. 10. Galat. 6. 16. *r* Rom. 10.
14. *r* Psal. 12. 6. *x* Psal. 19. 7. *y* Prov. 8. 9.

*Q. For what end was the Scripture
written?*

A. To teach, instruct, convince, cor-
rect and comfort, 2. Tim. 3. 16. 17. Rom.
15. 4.

*Q. Doth the knowledge of the Scriptures
belong unto all men?*

A. Yes, all men are not onely ^aallowed,
but exhorted and commanded to ^breade,
heare, and ^cunderstand the Scriptures.
a Iohn. 5. 39. *b* Deut. 17. 18, 19. Rev. 1. 3.
c Act. 8. 30.

*Q. The Scriptures were written in He-
brew, and Greeke, how then shall all men
read, and understand them?*

A. They ought to be ^dtranslated into
knowne

knowne tongues, and ^e interpreted. *d* 1. Cor. 14. 18. 19. ^e Neh. 8. 8. Act. 8. 35.

Q. What doth the Scripture especially teach us?

A. The saving *f* knowledge of God, and Iesus Christ. *f* Iohn 17. 3. Col. 2. 1. 2.

Q. How may it bee proved that there is a God?

A. By the *g* workes, and *h* wonders which are seene, the testimonie of *i* conscience, the powers *k* of the soule, and the praⁱses, of *l* Satan, *g* Psal. 19. 1. 2. Esa. 41. 23. Rom. 1. 20. Act. 14. 17. Iob. 12. 7. 8. 9. *b* Exod. 8. 19. and 9. 16. *i* Rom. 2. 15. Esa. 33. 14. Psal. 14. 5. and 53. 5. *k* Zach. 12. 1. Psal. 94. 8, 9, 10. *l* Revel. 12. 7. 10.

Q. How else?

A. By the consent of Nations, defence of the *m* Church, *n* support, and comfort of the godly, but principally by *o* the Scriptures, *m* Psal. 9. 16, and 58. 10. 11. *n* Ier. 33. 9. *o* Esa. 42. 8.

Q. What is God?

A. He is a *p* Spirit, having his being of *q* himselfe. *p* Ioh. 4. 24. *q* Exod. 3. 14.

Q. How many Gods be there?

A. Onely one *r* God, and three persons, the Father, Sonne, and holy Ghost.

r Deut

Deut. 6. 4. 6. 1. Cor. 8. 4. 6. / Matth. 28.
19. 1. Iohn 5. 7.

Q. What is the propertie of the Father?

A. to bee of himselfe, and to begger
his Sonne. 1. Iohn 1. 18. and 3. 16.

Q. What is the propertie of the Sonne?

A. To be begotten of the Father.
1. Iohn 3. 18.

*Q. What is the propertie of the Holy
Ghost?*

A. To proceed from the Father, and
the Sonne. 1. Iohn 15. 26. x Rom. 8. 9.
Gal. 4. 6.

*Q. The nature of God is infinite and
incomprehensible, how then may we con-
ceive of him?*

A. By his 7 properties, and by his
2 workes. 7 Exod. 34. 6. 7. 2 Psalm. 19. 1.
and 8. 1.

Q. What are his properties?

A. He is most ^a wise, ^b strong, ^c good,
^d gracious, ^e iust, ^f mercifull ^g perfect,
^h blessed, and ⁱ glorious. a Rom. 16. 27.
b Iob. 12. 13. c Matth. 19. 17. d Exod. 33.
19. Rom. 5. 8. e Psal. 145. 17. f Psal. 103.
11. and 145. 8. 9. g Mat. 5. 48. Iob. 35. 7. 8.
h Mar. 14. 61. Rom. 9. 5. i 1. Cor. 2. 8.

Q. What are his workes?

A. They

A. They are three, Decree, Creation, and Providence.

Q. What is the decree?

A. That whereby God hath from eternitie set^k downe with himselfe whatsoever shall come to passe. & Ephes. I. 11.

Q. What is creation?

A. That whereby God made all things of^t nothing, in six^m dayes. / Heb. 11. 3.
m Exod. 20. 11.

Q. In what forme or manner were all things created?

A. In an excellent order, and exceeding^o good. n Ier. 10. 12. o Gen. 1. 31.

Q. For what end did God make all things?

A. For the praise of his power, p goodnesse, wisdome, perfection, and freedome.
p Prov. 16. 4. Rev. 4. 11.

Q. What is Providence?

A. That whereby God doth^q preserve and governe^r all things, with all their actions. q Psal. 36. 6. i Tim. 4. 10.
r Prov. 15. 3. Matth. 10. 29, 30, 31.

Q. What are the special creatures made preserved and governed by the Lord?

A. Angels, f and men. s. Heb. 1. 7. Col. 1. 16.

Q. What

Q. What was the estate of man by creation

A. Marvellous ^c holy, and happy, 1 Eccl. 7. 29. or 31.

Why say you that man was holy?

A. Because he was ^u created after the image of God, in knowledge, righteousness and true holiness ^u Gen. 1. 26. Col. 3. 10. Eph. 4. 23. 24.

Q. Wherein did mans happinesse consist?

A. In the enioying ^w of sweete peace and communion with God, ^w Gen. 1. 29.

Q. What further priviledges did Man enjoy in this state of innocencie?

A. He was placed in ^x Paradise, had liberty to eate of every tree ^y of the garden except the ^z tree of knowledge of good and evill, and was made ^a ruler of all earthly Creatures. ^x Gen. 2. 15. ^y Gen. 2. 16. ^z Gen. 2. 17. ^a Gen. 2. 19. Psal. 8. 6.

Q. Were these things bestowed upon man that he might live as he list?

A. No: but that he might serve ^b the Lord his maker, who therefore gave man a ^c law, binding him alwayes to perfect obedience, and a speciall commandement to trie him, ^b Rev. 4. 11. Psal. 95. 6. ^c Rom. 2. 14.

Q. What was that speciall commandement?

A. Of

A. Of the tree of knowledge of good and d evill, thou shalt not eat: for in the day that thou eatest thereof, thou shalt die the death. d Gen. 2. 17.

Q. Death wee heare was threatned if he disobeyed, what promise was made to encourage him to his dutie?

Q. The continuance both of himself, and his posteritie in that good estate. e Gen. 2. 9.

Q. Did man continue in that good estate?

A. No: but he fell from f God, through the inticement of Satan. f 1. Tim. 2. 14.

Q. How did he fall?

A. By sinning wilfully g against God, h transgressing his Law: g Eccles. 7. 29. or 31. Rom. 5. 12. h 1. Ioh. 3. 4.

Q. What was the sinne he did commit?

A. The eating of i the forbidden fruit. i Gen. 3. 6.

Q. Did all mankind sinne in Adam?

A. Yes, k for we were all in his loynes, k Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9. 10.

Q. What is the state of all men by reason of Adams fall?

A. They are dead in l sin, and bond-slaves of Satan. l Eph. 2. 1. 2.

Q. How doth that appeare?

A. In

A. In that they are altogether^m unable to good, and ⁿ prone to evill continually. *m* 2. Cor. 3.5. *n* Gen. 8. 21.

Q. *What fruits doe proceed from this originall corruption?*

A. Evill o thoughts, words, & p works o Gen. 6.5. p Gal. 5. 19.

Q. *Are all the actions of naturall men euill continually?*

A. Yes, for they ^qfaile in many things, and therefore as they come from them, they are odious^r unto God. *q* Matth. 12. 35. *r* Prov. 28.9.

Q. *What punishments are due untoman, by reason of those sinnes?*

A. All woe, ^rand miserie, temporall, spiritual, and eternall, Lam. 3.39. Rom. 6.23. Gal. 3.10.

Q. *What are the temporall miseries?*

A. Gods curse upon the creatures, on ^umans body, senses, name, friends, whatsoever hee takes in hand; and death ^uit selfe, *r* Rom. 8.20. *u* Deut. 28.15. 16. &c. *u* Rom. 6.21.

Q. *Which are the spirituall miseries?*

A. Blindnes of ^a minde, the spirit of slumber, and giddines, horror of ^a conscience, hardnes of ^a heart, a reprobate,
^b sense

sense and strong^e delusions. *x* Esay. 8. 9.
y Rom. 11. 8. *z* Matth. 27. 3. 4. 5. *a* Exod.
 7. 3. *b* Rom. 1. 28. *c* 2. Thes. 2. 11.

Q. What is the eternall miserie?

A. Everlasting *d* damnation. *d* Ro. 6. 23.

Q. After a man doth know his miserie,
 what is he to learne in the next place?

A. The true meanes how he may escape
 the foresaid *e* misery, and be restored to
f happinesse. *e* Aët. 2. 37. *f* Aët. 16. 30.

Q. By what meanes may wee escape this
 miserie, and recover happinesse?

A. Only by Iesus *g* Christ, *g* Aët. 4. 12.

Q. What is Iesus Christ?

A. The eternall Son *b* of God, who in
 time became man for his elect. *b* Gal. 4. 45.

Q. How many things are we to consider
 in Christ?

A. His *i* Person and his *k* Office. *i* Col.
 2. 9. *k* Heb. 2. 16, 17.

Q. What is his person?

A. It is God and man, united toge-
 ther into one *m* person. *l* Ioh. 1. 14. Rom.
 9. 5. Esay 7. 14. *m* 1. Cor. 8. 6.

Q. Being God before all time, how could
 he be made man?

A. He was conceived by the *n* holy
o Ghost, borne of the virgin Mary, accord-
ing

ding to the^o Prophets. *n* Luke 1. 35.
o Gen. 3. 15. Esay. 7. 14. and 11. 1.

*Q. Why was Christ conceived by the ho-
ly Ghost?*

A. That he might be pure *p* without
sinne, wherewith all are stained that are
conceived after the ordinarie *q* manner.
p Luke 1. 45. *q* Iohn 3. 6.

Q. Why was he God?

A. That he might beare the weight
of Gods wrath without sinking under it,
overcome death, bee the Head of the
Church, repaire his Image in us, conquer
the enemies of our salvation, and defend
us against them.

Q. Why was he man?

A. That he might suffer death *r* for us,
sanctifie our *t* nature, and we might have
accesse with *t* boldnesse to the throne of
grace. *r* Heb. 2. 14. / Heb. 2. 11. *t* Heb. 4.
15, 16.

Q. What is his office?

A. To bee a mediator, to *u* reconcile
God and man. *n* 1. Tim. 2. 5.

Q. How did he that?

A. By his fulfilling *w* the law, and by
his *x* sufferings. *w* Matth. 3. 15. *x* Heb. 9.
15. Rom. 5. 10. 12. 13.

Q. What

Q. What vnderstand you by his suffering?

A. His voluntarie & humiliation both in ^a soule and bodie, his ^a crucifying death, ^b buriall, and abiding ^c under the dominion of death, for a time. *y* Phil. 2. 5. 6. 7. 8. *z* Esa. 53. 10. Matth. 26. 38. Heb. 9. 14. *a* Luke 23. 33. *b* 1. Cor. 15. 3. 4. *c* Acts. 2. 27.

Q. Did Christ alwayes abide under the power and dominion of death?

A. No: for the power of death being ^d subdued, the third ^e day he rose againe, ascended ^f into heaven, and sitteth at the right hand of the Father. *d* Acts 2. 31, *e* 1. Cor. 15. 3. 4. *f* Marke 16. 19.

Q. What are the speciall parts of Christs Mediatorship?

A. Hee is ^g Prophet, ^h Priest, and ⁱ King. *g* Act. 3. 22. *h* Heb. 2. 17. *i* Pl. 110. 1.

Q. Why was Christ a Prophet?

A. To reveale unto us the way to ^k everlasting life. *k* Luk. 4. 18. 19.

Q. Why was he a Priest?

A. To purchase for vs ^l righteousness and life eternall. *l* Heb. 9. 9.

Q. What are the functions of his Priestly office?

A. Offer.

A. *Offering up himselfe a sacrifice once for all, and making request for us.*
m Heb. 5. 1. and 9. 26. and 7. 25.

Q. *Why was Christ a King?*

A. To bridle, and *subdue* all his enemies; but to *gather* and *govern* his elect and chosen, *m Col. 2. 14. Psal. 110. 1, 2. 1 Corinth. 15. 28. o Iohn 19. 16. Hag. 2. 7. p Ezech. 34. 23, 24.*

Q. *What benefit doe wee receive by the death and resurrection of Christ?*

A. Wee are redeemed from the *guilt*, punishment, and power of *sin*, and shall be raised *up* at the last day, *q Gal. 3. 13. Colos. 1. 14. r Luke 1. 74. Titus 2. 14. s 1 Cor. 15. 13.*

Q. *How are we redeemed from the guilt and punishment of sinne?*

A. God the Father, accepting the death of Christ, as a full ransome & satisfaction to his iustice, doth freely discharge and acquit us from all our sins. *r Rom. 3. 24. v Col. 1. 14.*

Q. *How are we redeemed from the power and tyrannie of sinne?*

A. Christ by his death killeth a sinne in us, and by his resurrection doth quicken us to newnesse of life. *m Rom. 6. 3, 4.*

B

Q. *What*

Q. What are the benefits of Christs ascension, and sitting at the right hand of the Father?

A. The leading *a* of captivity captive, the giving of gifts unto men, the pouring *x* of his spirit upon his people, and the preparing *y* a place for them, *a* Eph. 4. 11. *x* Acts 2. 16, 17. *y* Iohn 14. 3.

Q. What are the benefits of his intercession?

A. The persons of the faithfull doe alwayes remaine iust, and their works *x* acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies, *x* 1 Pet. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. How wil the knowledge of these things worke in the heart of him whom God will save?

A. It brings him to a serious consideration *a* of his own estate, to grieve *b* for sin, and the feare of Gods displeasure, wherby the *c* heart is broken and humbled, *a* Ier. 8. 6, 7. Luk. 15. 17. *b* Acts 2. 37. *c* Acts 9. 6.

Q. What else will this knowledge worke?

A. It will bring a man to confesse *d* his sinne, highly to *e* prize Christ, and hunger *f* after him, untill hee obtaine his desire.

d Luke

d Luke 15. 18. & Math. 13. 44. / Esa. 55. 1.
John 7. 37.

Q. How are we made partakers of Christ
with all his benefits?

A. By faith alone. & John 3. 16. and 1.
12. Acts 13. 39.

Q. What is faith?

A. A resting upon Christ alone for
salvation & Psal. 2. 12. Acts 16. 31.

Q. What is the ground of faith?

A. The free promises of God made
in Christ, concerning the forgiveness of
sinnes, and eternall righteousness. & Rom. 4. 18. Heb. 11. 11.

Q. How is faith wrought in us?

A. Inwardly by the spirit, as the cau-
thor, and outwardly by the / preaching of
the word and catechising, as the instru-
ment thereof. & Acts 16. 14. / Rom. 10. 14.
& Heb. 5. 11, 12. and 6. 2.

Q. How doth the word worke faith in us?

A. By shewing us our misery, and the
true meanes of our recovery, encoura-
ging us being humbled, to receive the
promises of the Gospel. & Rom. 7. 7. Gal. 3.
22. & Gal. 4. 4, 5. p. Matth. 11. 28. Esay. 61.
1, 2, 3. Revel. 22. 17.

Q. How doth the spirit work by the word?

A. It doth teach us wisdom, to apply 9 things generally spoken, particularly to our selves, secretly upholdeth & against despaire, stirreth up in us good desires, doth soften the heart, & draw us to rest upon Christ for salvation, before we have the feeling of comfort. 9 Ezek. 36. 27. 31. & Psalm. 51. 12. & Phil. 2. 13. & Ezek. 11. 19. and 36. 26. & Iohn 6. 44. & Matth. 11. 28, 29.

Q. By what meanes is faith increased?

A. By hearing the same word preached and catechised, and likewise by earnest prayer. & 1 Pet. 2. 2. & Luke 17. 5.

Q. How must we heare that we may get profit?

A. With reverence, a meeknes, b ioy, a longing desire to learne, and giving d prekt to the truth. & Esa. 66. 2. 5. & Iam. 1. 21. b Mat. 13. 44. c 1 Pet. 2. 2. d Heb. 4. 1, 2.

Q. How else?

A. Wee must meditate of that wee heare, apply it to our selves, conferre of it with others, and with diligence see about the practice of what is required. e Psal. 1. 2. and 119. 14, 15. f Ioh. 4. 53. g Esay 2. 3. Luke 2. 15.

Q. What is prayer?

A. It

A. It is a calling upon God, in the name of Christ, with the *h* heart, and sometimes with the voice, according to his will: for our selves and *i* others. *h* Exod. 14. 15. *i* Sam. 1. 13. *i* John 5. 14.

Q. To whom must we pray?

A. To God alone, in the name *k* of Christ. *k* John 16. 23.

Q. Ought we not in prayer to make particular confession of our sinnes?

A. Yes: so farre as we can / come to the knowledge of them; and this we must do with *m* griefe, hatred and shame, freely *n* accusing and condemning our selves before God, with broken *o* and contrite hearts. *i* 1 Sam. 12. 19. Psal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Zach. 12. 10.

Q. What are the parts of prayer?

A. Petition and Thanksgiving.

Q. What is Petition?

A. It is a Prayer, wherein wee desire the *p* preventing or *q* removing of things hurtfull, and the obtaining of things needfull either for this life, or for that which is to come. *p* Esa. 37. 20. Mat. 6. 13. *q* Psal. 6. 1, 2, 3, 4.

Q. How must wee make our requests that we may be heard?

B 3

A. With

A. With *r* understanding, feeling of our wants, *r* fervency, *r* reverence, hope to speed, and *x* love, *r* 1 Cor. 14. 15. *r* Mat. 11. 28. *r* 1am. 5. 16, 17. *r* Eccles. 5. 2. *r* 1 Tim. 8. 2. *r* Mat. 6. 14. Mar. 11. 25.

Q. *What is thanksgiving?*

A. It is *y* prayer, whercin wee render thanks to God, for his *z* generall goodnesse, and particular *a* favors. *y* 1 Sam. 2. 1. *z* Psal. 136. 1, &c. *a* Psal. 103. 1, 2, 3, 4, 5.

Q. *What things are required in thanksgiving?*

A. Love to *b* God, and ioy in *c* his mercie, *a* desire to *d* draw others to obey and glorifie God, and an endeavour *e* to proceed in godlinesse our selves. *b* Psal. 18. 1. *c* Psal. 126. 1, 2. *d* Psal. 34. 11. *e* Deut. 6. 10, 11, 12, 13.

Q. *What rule of direction is there according to which wee ought to frame our prayers?*

A. The generall direction is the word of God, the more special is the Lords Prayer.

Q. *How many things are to be considered in the Lords Prayer?*

A. Three, the Preface, the Prayer selfe, and the Conclusion.

Q. *Which is the Preface?*

A. Our

A. Our Father which art in heaven.

Q. What learne you out of this Preface?

A. That God is our Father by grace and adoption, through Iesus Chrict, glorious in Maiestie, and infinite in power, that both can, and hath promised to helpe us.

Q. What are you to consider in the Prayer it selfe?

A. Six petitions and a thanksgiving.

Q. Which is the first petition?

A. Hallowed be thy name.

Q. What desire you of God in this petition?

A. That Gods infinite excellencie may bee magnified by us on earth, in heart, word, and deed.

Q. Which is the second petition?

A. Thy Kingdome come.

Q. What doe you desire of God in this petition?

A. That Christ would convert such as be under the power of Satan; rule in the hearts of his chosen by his Spirit here, and perfect their salvation in heaven hereafter.

Q. Which is the third petition?

A. Thy will be done in earth, as it is in heaven.

Q. What desire you of God in this petition?

A. That whatsoever God willeth in his word, might be obeyed chearefully, speedily, faithfully, and constantly by men on earth, as the Angels doe in heaven.

Q. Which is the fourth petition?

A. Give us this day our daily bread.

Q. What desire you of God in this petition?

A. That God would bestow on us all things necessarie for this life; as food, maintenance, &c.

Q. Which is the fifth petition?

A. And forgive us our trespasses, as we forgive them that trespass against us.

Q. What desire you of God in this petition?

A. That God of his free mercy in Iesus Christ, would fully pardon all our sinnes, as we doe pardon the wrongs and iniuries we receive from others.

Q. Which is the sixth petition?

A. And lead us not into temptation, but deliver us from evill.

Q. What desire you of God in this petition?

A. To be freed from trials so farre as it may stand with the good pleasure of God, and alwayes to be delivered from the evill thereof, that wee faint not under them, or be foiled by them.

Q. Which

Q. Which is the thanks-giving in the Lords prayer?

A. For thine is the kingdom, the power, and the glory, for ever and ever.

Q. Doe not these words containe a reason also, why we beg the former blessings at the hand of God.

A. Yes: for seeing the kingdome, power, and glory is the Lords, we should call upon him in all our necessities.

Q. Which is the conclusion of the Lords prayer?

A. Amen, which is a witnessing of our faith, and desire of the things prayed for.

Q. What doth Amen signifie?

A. So it is, or, So be it.

Q. What must we do after we have prayed?

A. Observe how wee speed, and what answer we receive. *f* Psal. 3. 4. and 85. 8.

Q. What benefit shall we gaine hereby?

A. It will stirre up the heart to thankfulnessse, remove dulnesse *b* and negligence in this dutie, strengthen our faith, and inflame our hearts with zeale, ioy, & love. *g* Psal. 31. 21, 22. *b* Psal. 88. 13. & 4. 1, 2. *s* Psal. 43. *k* Psal. 116. 1. Psal. 28. 6, 7.

Q. What must we doe if God answer us not at the first or second time?

A. Examine

A. Examine how, & we pray, and continue *m* fervent therein, waiting upon *n* the Lord untill we speed. / *Iam. 4.3. m Luke 18.1. n Hab. 2.3. Psal. 5.3.*

Q. Who ought to pray?

A. Though God require it of all men upon earth, yet it more specially belongeth to the members *o* of the Church militant, *o* *Matth. 7.7, 8.*

Q. Who can, and may pray with hope to speed?

A. Onely they that depart *p* from iniquity, *p* *Psal. 66.18.*

Q. For whom must we pray?

A. For all sorts of men now *q* living or that shall live *r* hereafter, but not for *s* the dead. *q* *1. Tim. 2.1, 2. r Ioh. 17.20. s Luke 16.24, 25.*

Q. May men content themselves to pray in private onely, or onely in publick?

A. No: but they must use both *t* publick and *n* private prayer. *t* *Acts 2.42. n Luke 11.1.*

Q. What other means hath God appointed to increase faith?

A. The due administration and *w* receiving of the Sacraments. *w* *Gen. 17.9, 10, 11. Rom. 4.11.*

Q. Who

Q. Who ought to administer the Sacraments?

A. Onely they that are & lawfully called thereunto by the Church, & Heb. 5.4.

Q. What is a Sacrament?

A. A seale of the & covenant of grace, & Rom. 4. 11.

Q. In what words is this covenant expressed in the Scripture?

A. I will be thy God, and thou shalt be my people, & Ier. 31. 33.

Q. What are the parts of a Sacrament?

A. Two; An outward visible signe, sanctified to represent & seale another thing to the minde, and heart; and an inward grace, which is the thing signified.

Q. Who is author of the Sacrament?

A. The Lord & onely, who made the covenant, & Esa. 7. 14. and 38. 7.

Q. How many Sacraments are there?

A. Two; a Baptisme, and the Lords Supper. a Ioh. 1. 26. b Luke 22. 19, 20.

Q. What is Baptisme?

A. A Sacrament of our c ingrafting into Christ, communion with him, and entrance into the Church. c Mat. 28. 19. Act. 8. 38.

Q. What is the outward signe?

A. Water

A. Water, *d* wherewith the party baptized is washed, *e* by dipping or sprinkling in the name *f* of the Father, Sonne, and holy Ghost, *d* Acts 10.47. *e* Math. 3. 6. 11. 13. 16. Acts 16. 15. *f* Mat. 28. 19.

Q. *What is the inward grace, or thing signified?*

A. Forgiveness *f* of sinnes, and *g* sanctification. *f* Mat. 1. 4. Act. 2. 38. *g* Tit. 3. 5.

Q. *To what condition doth the party baptized binde himselfe?*

A. To beleeve in *h* Christ, and forsake his sinne. *h* Act. 8. 37. *i* Mar. 3. 12.

Q. *How oft ought a man to be baptized?*

A. It is enough *k* once to be baptized; for baptism is a pledge *l* of our new birth. *k* Acts 7. 8. *l* Tit. 3. 5.

Q. *Who ought to be baptized?*

A. Infidels *m* converted to the faith, and the Infants *n* of one or both Christian parents. *m* Acts 8. 12. *n* Acts 2. 39. *i* Cor. 7. 14.

Q. *What is the Lords Supper?*

A. A Sacrament of our *a* continuance and growth in Christ. *a* *i* Cor. 10. 16.

Q. *Who is the author of this Sacrament?*

A. The *b* Lord Iesus in the same night that he was betrayed. *b* *i* Cor. 11. 23, 24.

Q. *What*

Q. What is the outward signe?

A. Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking, *c* Mat. 26. 27, 28.

Q. What is the inward grace?

A. Christ *d* with all the benefits of his death and passion. *d* 1 Cor. 11. 24.

Q. What is the duty of the Minister in the administration of this Sacrament?

A. To consecrate *e* it by declaring the institution thereof, and prayer ioyned with thanksgiving: As also to breake the bread, and afterwards to deliver the bread and wine to the people. *e* 1 Cor. 11. 23, 24. Math. 26. 26, 27, 28. Marke 14. 22. Luke 22. 19.

Q. What is hereby signified?

A. The Action of God the Father offering Christ to all, and bestowing him *f* effectually upon the worthy receiver, *f* 1 Cor. 10. 16.

Q. What is the duty of the receivers?

A. To receive *g* the bread and wine delivered, and to eat and drinke thereof. *g* Math. 26. 26, 27. 1 Cor. 11. 23, 24.

Q. What is signified hereby?

A. Our *h* receiving, and feeding upon Christ

Christ by faith, *1. Cor. 10. 16.*

Q. It is sufficient to receive this Sacrament once?

A. No: / but we must receive it often, / Acts 2. 42. and 20. 7.

Q. For what end and use ought we to receive this Sacrament?

*A. To k confirme our faith, communion with Christ, & all saving graces in us, to keepe / in remembrance the Lords death untill he come againe, and to testifie *m* our love one to another, *k 1. Cor. 10. 16. / 1. Cor. 11. 24. 26. m 1. Cor. 12. 13.**

Q. What is the danger of unworthy receiving?

*A. Unworthy *n* receivers are guilty of the body and blood of the Lord, and doe eat and drinke judgement to themselves. *n 1. Cor. 11. 27. 29.**

Q. Who are to receive this Sacrament?

*A. Such as know their *n* misery by sin, the remedy thereof in Christ, and o the doctrine of the Sacrament, withall earnestly *p* longing to bee satisfied with the bread of life, *n Matth. 11. 28. o Exod. 12. 26, 27. p Rev. 22. 17.**

Q. What else is required in them that come to this Table?

A. A

A. A renewed *q* hatred of all sinne, an hearty endeavour to overcome naturall passions, and an utter and wel-advised forsaking of *r* grosser sins, willingnesse to be strengthened in faith, and a longing desire for the good of our brethren, *q* Luk. 3. 12. 13. Matth. 18. 3. *r* Luke 14. 28. 29. &c. / Matth. 5. 6. *r* Mark. 11. 25. Matth. 5. 23. 24.

Q. What if a man finde himselfe weak in faith, and full of doubting?

A. Hee must bewaile *u* his unbeleeffe, pray for faith, seeke to have his doubts resolved and so receive, to bee further *w* strengthened, *u* Marke 9. 24. *w* Iudg. 6. 36. 37. Exod. 12. 1, 2, 3, 4.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With *g* reverence, joy and *b* comfort, meditating *i* on the outward signes, and what they signifie, the dainties prepared, and love of him that prepared them, our communion with Christ his graces, and his faithfull people, whereby the heart is prepared to thanksgiving. *g* Exod. 3. 5. Gen. 28. 17. *b* Deut. 16. 15. *i* I Cor. 11. 25. I King. 8. 66.

Q. What must we do after we have received?

A. We

A. We must endeavour to finde an encrease of *f*aith, love, and all saving graces, abounding more and more in well-doing. *Pro. 4. 18. Ezek. 47. 12.*

Q. *What order hath the Lord left in his Church, to keepe his ordinances from contempt?*

A. The unruly should be admonished, the obstinate *m* excommunicated, and the penitent after their fall restored & *n* comforted. *1 Thel. 5. 14. m 1 Cor. 5: 5, n 2. Cor. 2. 6. 7.*

Q. *Besides the forenamed meanes, are there not some other profitable for the encrease of faith?*

A. Yes: *o* reading or hearing the Scriptures read, in *p* publique, and in *q* private, *r* meditation, and *s* conference. *o Rev. 1. 9. p Act. 13. 15. q Act. 8. 30. r Luke 2. 51. s Heb. 3. 13. Ioh. 4. 52.*

Q. *Hitherto of the ordinary meanes whereby faith is encreased: Be there not also some extraordinary meanes?*

A. Yes: and those bee holy *a* fasting, holy *b* feasting, and religious *c* vowes *a* Luke 5. 35. *b* Ester 9. 17. *c* Psal. 50. 14.

Q. *What is an holy Fast?*

A. A religious *d* abstinence from all the labours

labours of our calling, and *f* comforts of this life, so farre as comelinesse and necessity will permit, that wee might bee more seriously *g* humbled before God, and more fervent in prayer. *d* Ester 4.16. *e* Levit. 23. 18. *f* Exod. 35. 5. *g* Dan. 9. 9. 11. Levit. 23. 27.

Q. When ought we to fast?

A. When we feele or *h* feare some grievous calamity upon us, or hanging over our heads, want some speciall blessing, are pressed with some speciall sinne, or goe about some *i* weighry matter. *h* Ester 4.16. Ezra 8. 21. *i* Acts 13. 2.

Q. What is an holy Feast?

A. An extraordinary *k* thanksgiving for some notable deliverance out of some desperate danger, testified with feasting before God, with joy and gladnesse, sending presents to our friends, and *l* portions to the needy. *k* 1 Chron. 16. 8. and 29. 10, 11. *l* Neh. 8. 10. Hest. 9. 22.

Q. What is a Religious vow?

A. A solemne *m* promise unto God, made by a fit person, of some lawfull thing which is in his choise, to testifie his love *n* and thankfulnessse. *m* Deut. 23. 21, 22. *n* Psal. 116. 12.

C

Q. Can

Q. Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?

A. No: for it worketh o by love,
o Gal. 5. 6.

Q. What is the principall worke of faith?

A. It purifieth the heart. Acts 15. 9.

Q. What followeth thereupon?

A. A fighting and combating against sinne and corruption, Gal. 5. 17.

Q. What else?

A. Renouncing, p of all evill in affection, and of grosse q sinne in life and conversation, p Acts 38. q Acts 19. 18, 19.

Q. What is a third thing that followeth hence?

A. Love, and delight in that which is good, ioyned with a sincere desire, purpose, & endeavour, s daily to amend whatsoever is amisse, and to lead a life, t according to the law of God. r Psalm. 119. 97. s Phil. 3. 13, 14. Acts 11. 23. t Psal. 119. 6.

Q. Wherein is the summe of the law contained?

A. In the tenne Commaundements,
Deut. 10. 4.

Q. How are they divided?

A. Into two Tables, Deut. 5. 22. and 10. 1, 2.

Q. Which

Q. Which are the Commandements of the first Table?

A. The foure first, & they teach the duty which we owe unto God immediately.

Q. Which are the Commandements of the second Table?

A. The six last, which instruct us in our duty towards our neighbour.

Q. Which is the first Commandement?

A. I am the Lord thy God, &c. Thou shalt have, &c.

Q. Which is the generall duty required in this Commandement?

A. That in mind, will, affections, and the effects of these, wee take the true God, in Christ, to be our God.

Q. What is the generall sin here forbidden?

A. All failling to give God that foresaid honour which is due unto him; or else in whole or in part giving it to any other.

Q. What is the second Commandement?

A. Thou shalt not make to thy self, &c.

Q. What is the generall duty which this Commandement requireth?

A. That we doe worship the true God purely, according to his will.

Q. What is the generall sinne forbidden?

A. All omission of Gods true worship

when it is required, and all false worship, either invented by others, or taken up of our owne heads.

Q. Which is the third Commandement?

A. Thou shalt not take the name, &c.

Q. What is the generall duty required in this Commandement?

A. That wee should use the titles, properties, works and ordinance of the Lord, with knowledge, faith, reverence, joy, and sincerity, in thought, word, & cōversation.

Q. What is the generall sinne forbidden?

A. Omitting the duty here required, using the Lords name when we ought not, or otherwise than we should.

Q. When is the name of God taken otherwise than it should?

A. When it is used ignorantly, superstitiously without faith, rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Q. Which is the fourth Commandement?

A. Remember the Sabbath day, &c.

Q. What is the general duty here required?

A. That the whole Sabbath or Lords day, be set apart from all common uses, as holy to the Lord, both publikely and privately

vately in the practice of the duties of necessity, holinesse, and mercy.

Q. What is the general sin here forbidden?

A. All neglecting of the duties of that time, or prophaning of that day, by needlesse works, words, or thoughts, about our callings, or recreation.

Q. Which day is to be set apart as holy to the Lord?

A. It is morall, and perpetuall to keepe one day in seven, as holy: from the creation to the resurrection of Christ, the seventh day was instituted; after Christ his resurrection, the first day of the week was ordained, and is to be kept for ever.

Q. What is the first Commandement?

A. Honour thy father and, thy mother, &c.

Q. Who are to be understood by father and mother?

A. Not onely naturall parents, but also all superiours in office, age, and gifts.

Q. What is it to honour?

A. To acknowledge the excellencie that is in men by vertue of their place, and to carrie our selves accordingly towards them.

Q. Are onely the duties of Inferiours here intended?

A. No, but of Superiours, & equals also.

Q. *What then is the maine duty of this Commandement?*

A. That we carefully observe that order which God hath appointed amongst men, and doe the duties which wee owe unto them in respect of their place & degrees.

Q. *What is the duty of Inferiours?*

A. They must be subiect, reverent, and thankfull to their superiours, bearing with their wants, and covering them in love.

Q. *What is the duty of Superiours?*

A. To carrie themselves gravely, meekly, and after a seemely manner towards their inferiours.

Q. *What is the duty of equals?*

A. To regard the dignitie and worth each of other, modestly to beare themselves one toward the other, and in giving honour to goe one before another.

Q. *Which is the sixth Commandement?*

A. Thou shalt doe no murther.

Q. *What is the generall duty of this Commandement?*

A. That by all meanes lawfull, we desire and study to preserve our own person, and the person of our neighbour.

Q. *What is the general sin herein forbidden?*

A. All

A. All neglect of our own, or our neighbours preservation, or desire of our owne or their hurt, conceived in heart, or declared in word, gesture or deed.

Q. Which is the seventh commandement?

A. Thou shalt not commit Adultery.

Q. What is the generall duty of this Commandement?

A. That wee should keepe our selves pure in soule and body, both towards our selves and others.

Q. Which is the general sin here forbidden?

A. All uncleannesse of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Q. Which is the eight Commandement?

A. Thou shalt not steale.

Q. What is the generall duty of this commandement?

A. That by all good meanes we further the outward estate of our selves, and of our neighbours.

Q. What is the generall sin forbidden?

A. All neglect to further our owne or our neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof, by unjust and indirect dealing.

Q. Which is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What is the generall duty here required?

A. That by all meanes we seeke to maintaine our owne, and our neighbours good name, according to truth and a good conscience.

Q. What is the generall sinne forbidden?

A. All failing to procure, defend, and further our owne, and our neighbours credit, all unjust defence, wrongfull suspicion; and accusation of our selves, or others.

Q. Which is the tenth Commandment?

A. Thou shalt not covet, &c.

Q. What is the generall duty commanded?

A. That wee be truly contented with our owne outward condition, and heartily desire the good of our neighbour in all things belonging unto him great & small.

Q. What is the generall sin forbidden?

A. All thoughts of minde, wishes, and desires of heart, and delightfull remembrances of evill, against contentednesse.

Q. Is any man able to keepe this Law?

A. Not perfectly; for the *a* godly often fall, the most holy *b* faile alwayes in their best duties; but the child of God ought, *c* may, and usually *d* doth walk according

to the Law, sincerely. *a* Iam. 3. 2. *b* Exod. 28. 36, 37, 38. *c* I Ioh. 2. 14. Ioh. 14. 15, 21. *d* 1 King. 15. 5.

Q. Should not a Christian omit doing of good altogether, seeing hee cannot doe it in that measure that God requireth?

A. No: but with diligence, and singlenesse of heart; strive against corruption, look for the assistance of Gods spirit, and labour to grow in grace. *e* 2 Cor. 7. 1. *f* 2 Chron. 16. 9. Phil. 4. 15. *g* 1 Pet. 2. 2. and 2 Pet. 3. 18.

Q. What meanes should a man use to grow in grace?

A. Hee must thoroughly examine his wayes, judge himselfe, watch over his heart at all times, in all places, occasions, and conditions, redeeming the time, to store his heart with good, & preserve his faith. *h* Hag. 1. 5, 7. *i* 1 Cor. 11. 31. *k* 2 Tim. 4. 5. *l* Eph. 5. 16. *m* Heb. 10. 35, 36, 38.

Q. What else?

A. He must take unto him the whole armour of God, and with care, uprightnesse and constancie, use the means of grace before prescribed, in one estate, as well as in another. *n* Eph. 6. 14. *o* Prov. 2. 3, 4. Col. 4. 2. *p* Iob 27. 10.

Q. What

Q. What priviledges doth God afford in this life unto his children, who labour according to his will, to increase in grace?

A. They may be assured of his favour & fatherly care over them, the direction of his spirit, their growth in grace, & perseverance to the end, 1 Ioh. 3. 1. 13. Iohn 1. 12. 1 Tim. 4. 10. Math. 10. 30. Psal. 143. 10. Col. 1. 9. 10. Phil. 1. 6.

Q. What other priviledges doth God afford unto them?

A. They are kept from, comforted in and delivered out of many troubles, taught to use all estates aright, & preserved from foule offences, enabled to rise againe if they fall, instructed to live a godly, and have possession of the word, Psal 32. 10. Acts 16. 25. Prov. 11. 8. Lam. 3. 27. Phil. 4. 12. Luk. 1. 6. Psal. 37. 23. 24. Eph. 2. 10. Luke 8. 15.

Q. Doe all the godly, or any, at all times enjoy all these priviledges?

A. No: some are ignorant of them, not beleevving, or at least very faintly, that there be any such: Others are carelesse, who prize them not, and so take not paines for these things as they ought.

*Q. What other hinderances doe deprive
Chri-*

*Christians of the enioying of these priu-
ledges?*

A. Inordinate *c* passions, as feare, anger, selfe-love, pride, love of pleasures, cares of the world, earthly incumbrances, & incō-standy in good duties: temptations also to distrust, do keep under many. *c* Iam. 4. 1. 2.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most against the infirmities that be strongest in him, shun the occasions of sinne, hide the *m* commandement in his heart, and apply the death of Christ, for the killing of corruption. *m* Psal. 119. 11. *n* 1 Ioh. 5. 4.

Q. How may a man overcome his temptations to distrust?

A. Hee must not give credit *o* to Satans suggestions against Gods truth; but consider of Gods *p* power, *q* goodnesse, *r* unchangeablenesse, former *s* mercies, & free *t* grace in giving us his Son: so that weaknesse, unworthinesse, want of feeling comfort should not dismay him, *o* Mat. 4. 3, 4. *p* Math. 8. 2. Esa. 40. 27, 28. *q* Psalm. 51. 1. *r* Iere. 31. 3. *s* Psalm. 77. 11, 12. *t* Rom. 5. 8, 9.

Q. What else must we doe?

A. He

A. He must consider what promises the Lord hath made to keep *a* and uphold him, what encouragement *w* hee hath given him to beleieve, and how acceptable *x* a thing it is that he should so do. *a* Mat. 16. 18. Luk. 22. 32. *w* 1 Ioh. 3. 23. *x* Mat. 8. 10. & 15. 28. Rom. 4. 20.

Q. What other thing is to be learned for the overcoming of these temptations?

A. Wee must judge of our selves not by our owne *a* present feeling, or by our owne *b* discerning the fruits of Grace, but by that we have *c* felt, and the *d* fruits of grace which appeare to others. *a* Psal. 116. 11. Psal. 13. 1. *b* Psal. 51. 10. *c* Psal. 77. 11. *d* 2 Cor. 2. 10, 11.

Q. What may be a further helpe?

A. It is good to *e* examine our hearts, and use the advice of others; but we must know withall, the groaning *g* after, and labouring to rest our wearied soule upon the promises of grace, being never satisfied untill our doubtfullnesse be removed, will bring a good end. *e* Psal. 4. 4. *f* 1 Thes. 5. 14. *g* Mat. 11. 28.

Q. Doe the fruits of the spirit alwayes appeare in the faithfull?

A. No: they are obscured in *h* our first
onc-

conversion, in the dayes of *l* security, when wee *k*leave our first love, in the time of *l* temptation, or of some relapse *m* into sin, *b* Luke 5. 37, 38. *i* 1 Cor. 3. *k* Revel. 2. 4. *l* Psal. 6. 1, 2, 3. *m* Psal. 51. 10.

Q How should a man recover out of a relapse?

A. By a speedy *n* consideration of what hee hath done, renewing his repentance, with sorrow and shame, *o* bewailing his sinne before God, reforming his life, and laying hold upon the promise of mercy. *n* Rev. 2. 5. *o* Iere. 31. 18, 19.

Q What priviledges doe the godly enjoy as soone as this life is ended?

A. Their glory then begins: for their bodies remaine *p* in the grave as in a bed of spices, and their soules *q* being perfectly freed from sinne, are received into heaven, beholding *r* God and Christ immediatly. *p* 1 Thes. 4. 15. *q* Rev. 14. 13. *r* Math. 5. 8. *l* Cor. 13. 12.

Q If this be the state of the godly, what shall become of the ungodly?

A. Their bodies *s* shall rot in the grave, and their soules *t* be judged to ever lasting woe. *s* Gen. 3. 19. *t* Luke 16. 22, 23.

Q When shall the happinesse of the elect be consummate?

A. A

A. At the *u* dreadfull day of judgment,
& the generall resurrection, *u* Psal. 17. 15.

Q. *Who shall be the Iudge at that day?*

A. Christ the *w* Lord and King of the Church, who shal come in a most glorious & visible maner descending *x* frō heaven with a shout, and with the voice of the Archangell, and with the trumpet of God most royally attended with innumerable multitudes of mighty Angels. *w* Acts 10. 42. & 17. 31. *x* 1 Thes. 4. 16. *y* 2 Thes. 1. 7.

Q. *When shall he come?*

A. Hee will most surely come, but the time is *z* unknowne, that wee might ever *a* watch, and prepare for his comming. *z* Math. 24. 36. *a* Math. 24. 42.

Q. *Whom shall he iudge?*

A. His elect and *b* chosen, and all their enemies, both evill *c* angels, and wicked men. *b* 2 Cor. 5. 10. *c* 2 Pet. 2. 4. Iude v. 16.

Q. *Seeing many of Gods elect people, and wicked men are rotted in the earth, how can they be iudged?*

A. The very same bodies in *d* substance that at any time died, shall by the power of God be raised up, and the soules be united unto them, inseparably to abide together for evermore. *d* 1 Cor. 15. 42. 43.

Q. *What*

Q. What are we to beleve concerning those who shall be found alive at the coming of Christ?

A. They shall bee changed in the twinkling of an eye, and so presented before the judgement seat of Christ.
e 1 Cor. 15. 51, 52.

Q. In what manner shall he iudge?

A. Most strictly, both in respect of the persons judged, & the things for which; but yet hee shall iudge most righteous & iudgement. f 2 Cor. 5. 10. g Acts 17. 31.

Q. What shall be the issue of this iudgement to the wicked?

A. Everlasting b perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospell. b 2 Theff. 1. 7, 8, 9.

Q. What shall be the issue thereof to the godly?

A. The cleare vision of God & Christ, endlesse communion & with them, and everlasting peace and glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before. i 1 Iohn 3. 2. k Ioh. 17. 24. Phil. 1. 23. l Mat. 25. 34.

F I N I S.